MOTHER EARTH

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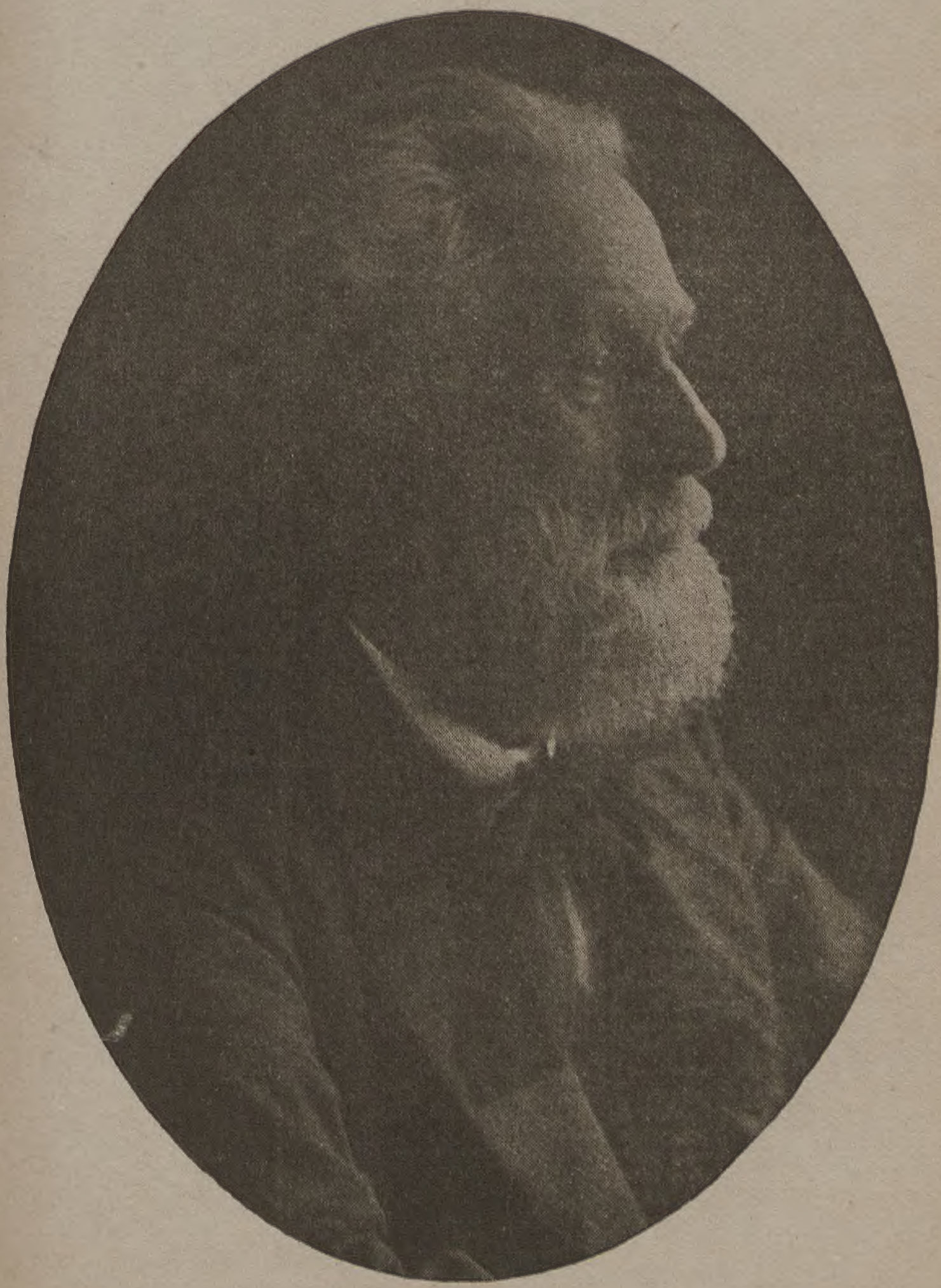

DOMELA NIEWENHUIS

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Vol. XII **APRIL, 1917** **No. 2**

NOTICE

We regret to notify those of our readers who have failed to renew MOTHER EARTH after repeated requests that this is the last number we will be able to send them. The high cost of paper has forced nearly all other publishers to increase their subscription price. MOTHER EARTH has not done so, although our struggle to maintain the magazine has always been great, even when paper and other expenses were at the normal rate. You will therefore realize the efforts we have to make to keep MOTHER EARTH alive and our work going. Under the circumstances we simply must cancel expired subscriptions sometime. This will have to be the time.

However, if you will renew at once, we will be glad to continue your name on our list and will send you a copy of "War—What For?" by George R. Kirkpatrick, or "God and the State," by Michael Bakunin; for one dollar and a half, a renewal for a year and "Prison Memoirs of an Anarchist," by Alexander Berkman, or "The Selected Works," by Voltairine de Cleyre, or "Family Limitation," by Wm. J. Robinson and "What Every Girl Should Know," by Magaret Sanger; for two dollars, a renewal for a year and a new edition of "Leaves of Grass" with autobiography by Walt Whitman. It is needless for me to say at this late day that more than any other writer in America, Walt Whitman has undermined puritanism and helped to free people from the oppressive prejudice pertaining to sex. For five dollars, a renewal for a year and "The Sexual Crisis," by Grete Meisel-Hess with an introduction by Dr. Wm. J. Robinson and "Sex Knowledge for Women and Girls," by Dr. Wm. J. Robinson.. "The Sexual Crisis" is a deep, illuminating study of the complicated questions on sex by one of the foremost women of Germany. The price is $3.00.

Hoping that you will find it possible to continue your interest in MOTHER EARTH and our work and that you will renew by return mail,

Sincerely,
EMMA GOLDMAN.

OBSERVATIONS AND COMMENTS

AS FAR as the great field marshals and strategists are concerned the war is stuck in a blind alley. There are at none of the firing lines any prospects for decisive victories, neither will the German submarine campaign bring an early decision. Marking time and mere slaughter prevail. In spite of this the logic of war, savage, insane destruction of life and material extends its maddening influence to the neutral countries, in particular to the United States, where a clique of financiers and politicians try their worst to force it upon the country.

Looking for any characteristic signs that the war may reach its end, we better leave the great marshals and strategists alone, we will learn more by trying to find out what is going on amongst the people of the belligerent countries.

There are indeed a number of such hopeful, characteristic signs. From France we hear that discontent is to be found everywhere, that anti-war demonstrations participated chiefly by women, take place day by day in Paris. The anti-war mood of the population embarrasses the government to such an extent that it does not dare to punish deserters from the army according to the strict military rules.

In Germany frequent food riots are no doubt a reality. German soldiers are reported to have mutineed in Namur and Huy. Belgium. The inspiring influence of the rebellion in Russia must also be great. The concessions vaguely promised by Bethmann Hollweg, although of the cheapest and shoddiest kind, furnish considerable proof that the Kaiser with his overbearing nobles feel not at all that their parasitic position is as secure as they would like the world to believe.

From England reports are gathered about strikes at munition plants. The government decided to deport strike leaders, a sure sign that it does not believe in the phrase that the "whole kingdom is patriotically united."

These are signs and events of significance. Larger and larger parts of the population in all countries seem to begin to realize that the war is not their war but the war of their oppressors.

EX-CZAR NICHOLAS, when fleeing from Petrograd, expressed a wish to go to his country estates in the Crimea, because he was so fond of flowers.

Now the historian sees a light in the darkness. It was for the reason of raising beautiful flowers that the Czar drenched and fertilized the soil with the best blood of Russia.

* * *

THE ice-deserts of Siberia are alive with exultation. The army of rebels, men and women, who fought czarism and were banished to the dreadful mines and prisons make ready to go back to Europe, to Russia, where many of them may find that the work of liberation is not yet finished.

Catharine Breshkovskaya, Babushka, and Maria Spiridovna are to come back too. A despatch from Petrograd says that political prisoners released from the Hertchinska Prison in Siberia have arrived at Chita, where they were welcomed by a crowd with bands. Among the prisoners was Maria Spiridovna, who was carried through the streets on the shoulders of the crowd.

Maria Spiridovna is the daughter of a Russian general who shot and killed Chief of Police Luzhenoffsky, of Tamboff, in 1906. She was sentenced to death, but the sentence was commuted to twenty years' imprisonment. While in jail she was tortured by two police officers, who kicked her, tore her hair, and burned her flesh with lighted cigarettes. Both of her torturers were afterwards killed.

As the comrades of all lands felt with them when they fell victims to the revenge of a blood-thirsty regime, so they will be with them in spirit now that they regain freedom and a new dawn arises over Russia.

* * *

IT IS worth while to observe that a number of judges recently have expressed their regret that the laws in question when they passed sentence on the culprits did not permit them to condemn them to a longer term of imprisonment.

This happened also in the case of Bouck White and his friends. The judge gave him the full limit of the law and almost shed tears that he could not do more harm

to the defendant, who had done nothing else than to express his love for universal brotherhood by a solemn ceremony and symbolic act.

The sarcasm of it is that at the same time the government of this country is hailed to be the world's guardian of liberty, freedom of conscience, thought, and expression.

Evidently the meaning of the situation in Russia where the strictest, tyrannical laws reigned supreme has not penetrated the brains of many persons in this country.

* * *

MORGAN'S life has been insured for $2,500,000.

An enormous sum for the life of a war speculator, but still not so awfully big when taken into consideration that he has probably made thirty, forty times as much by exploiting the systematic, scientific destruction of thousands and thousands of his fellowmen.

* * *

THE trade unions and in particular those of them who have a back-bone of their own should be on the lookout that Gompers and his clique do not sell them to the war promoters body and soul.

In company with his lieutenants, officials of the federation but not delegates of the unions, he has tried that already on the behest of the Council of National Defence, at which determined enemies of labor discuss their reactionary schemes. Vigorous protests by those unions who resent it that the old juggler pretended to speak in their name are certainly very necessary.

* * *

TOM MOONEY, sentenced to death in San Francisco, for a crime he has not committed, gave out a statement in which he says that he was not allowed to speak in the court room after sentence had been passed on him, although this right is not denied in common court practice to the worst criminal.

Can it be, Mooney asks, that the prosecution was afraid? Oh no, he continues, nothing that he could have said would have had power enough to touch the conscience of these prosecutors to that degree that they would have felt what a horrible crime they committed against him and his friends.

Yes, these men who worked for months and months to bring false witnesses, bribed liars, brazen perjurers into the court have no conscience.

* * *

IN SEATTLE the trial is on against the seventy-four men who came to Everett last November to try the validity of the constitutional right of free speech and were met, when their boat arrived, by the bullets of the sheriff and his gang of vigilantes.

The first of the defendants to face the court is Thomas H. Tracy. The selection of the jury has been completed. It will consist of six men and six women.

But these things are only representative of the public show. The things most important to the police and prosecution are attended to in the subterranean way. They try to prepare for representation to the court a number of Orchards, McManigals and Donald Voses. One of the seventy-four, a certain Charles Auspos, has already entered the list. He seems to be selected to act as the proverbial and professional chief state witness who cannot help in his fierce hatred of lies to tell nothing but the truth.

It's the same underground work of detectives, bribers, trainers that's going on in Seattle, as it is done in San Francisco and other places, where labor has to face the courts. Labor must awake and back up and defend with all its power those of its sons and daughters who fall into the nets of its enemies.

* * *

AN ACKNOWLEDGMENT by lawgivers to the effect that syndicalistic principles and tactics enjoy a fairly good growth in this country is to be found in a bill against sabotage, proposed to the legislatures of two states, California and Washington.

That a bill of this kind was launched nearly at the same hour in two states indicates a preconceived plan, the originators of which could probably be found in the Merchants' and Manufacturers' Association.

No doubt such a law will increase considerably the opportunity for the Burns and Pinkerton spies to discover more labor conspiracies. For the results the taxpayers will have to dig up the money, but the social war will only be provided with a new sharp edge.

THE RUSSIAN REVOLUTION

WHEN in 1905 revolution unfurled its red banners in Russia and was defeated and crushed after a period of heroic struggles and sacrifices, we knew that it was not the end but the active beginning of the era of social revolution. It had advanced—in spite of Schlüsselburg, Siberia, the field courts and the gallows to the stage and possibility of mass-action.

It should not be forgotten in these days of rejoicing that the few free breathing spells during this early onslaught of the revolution were not gained by the politicians nor by the intellectuals but by the revolutionary action of the workers in Petrograd, Moscow, and other large cities.

The October manifesto promising to the people political representation, free assembly, and free press was a direct result of a vigorous general strike movement, which czarism knew was its gravest danger and the most powerful weapon against its existence. The fact was established and had to be recognized that "the man with the white hands" was no longer the only representative of rebellious thought and action. The people, the workers had become alive, and more and more determined to throw off the yoke of corrupted despotism. Meanwhile the latter succeeded by means of pogroms, white terror, wholesale imprisonments and banishments on the one hand and by playing a cheap political liberty farce with the Duma to keep its position a decade longer.

And now the avalanche preceded again by general strikes, food riots, and street demonstrations has swept away bloody Czar Nicholas II, whose regime has been nothing but a continuous ghastly performance of crime, bloodshed and murder, mixed with trembling fear, hypocrisy and superstition.

Compared with him Louis XVI. king of France, whose head fell in the revolution was a figure of light and innocence. If there is such a thing as revenging justice in the historical evolution of human destiny Nicholas II. certainly has a very slight chance to get away with the heavy pack of crimes and his billions of private family loot in order to enjoy a peaceful, luxurious existence on

his estates in the Crimea or somewhere on the Italian lakes.

Neither would it be advisable for the Russian people to suffer another Romanoff on the throne. With Nicholas Romanoff alive, retired with unlimited funds from his murderous business and Michael Romanoff on the throne, the game of intrigue, political and military conspiracy, perhaps with their "brothers" Hohenzollern and Hapsburg, would soon throw the country into new terrible convulsions and threaten it again with black reaction, black bands, with the rule of knout and gallows. At this juncture the Augean stables of czarism should be cleaned out thoroughly, even if the Romanoffs and their satellites become imperilled to be mixed up with the immense dung heap.

What force and extent the present revolution in Russia will reach remains to be seen. From the reports evidently still under rigorous censorship it would appear that at present the mild *Bourgeoise* regime, relying on modern capitalism instead upon mediaeval aristocracy is trying to establish and consolidate itself. Rodzianko and Milukoff are the most frequently mentioned names amongst the new leaders. They represent a mixture of mildly democratic and Slavophile tendency. It would not be a surprise if they suddenly disappear from the scene. This would happen if the revolution would prove strong and vigorous enough to sweep beyond the boundaries of a merely political reform movement, which as it seems, feels itself not even daring and strong enough to cut all connections with czarism, leaving a loop-hole to Grand Duke Michael to creep back to power.

These politicians now in some cases going so far as to favor a republic may soon be confronted with the question: reaction or social revolution, dictatorship or communism? In the great French revolution as well as in the rebellious uprisings of 1848 bourgeois politicians had to face such an alternative and they usually decided in favor of reaction and dictatorship, trembling for their class privileges, for the sacred rights of property, preferring the iron heel of arbitrary and military rule to social justice and equality for all. The same thing is liable to repeat itself in Russia as soon as the discovery is made that the revolution cannot be stopped in its bold onward

march by promises of a constitution, suffrage, a fresh varnish and a new scenario for the parliamentary moving picture show, which altogether will not at all relieve the misery of the masses in the cities and in the country.

Besides it is hardly conceivable that the Russian people after nearly three years of war, with millions killed and crippled, with hunger and anxiety killing women and children, should receive with enthusiasm the announcement of the provisional government that the war will be prolonged and conducted with greater energy.

Revolution and military dictatorship do not agree together. The rebels in Petrograd and Moscow did not shout for more war in the streets, their slogan was bread and peace. Instead of shedding their blood in this war for the upholding of the privileges and profits of the upper classes, revolutionists might rather extend their hands to the suffering people of all the belligerent countries, striving for the great aim to combine the workers of all lands for the international social revolution, which would do away with all tyrants as they have done with Nicholas Romanoff.

Of course in that case the big American newspapers, politicians and Wall Street gamblers would not applaud and not approve of the revolution as they do now. They apparently consider the uprising so far as a mere change of politics, hoping in particular that the capital investment made by American financiers in Russia will be safe and even yield a higher percentage than before.

Let us hope that they will find themselves deceived, that the revolution in Russia will find the way to a higher goal and a nobler aim than to imitate the rotten game of Aristide Briand or a Lloyd George.

Freedom of speech, of conviction, and press is necessary, but it has little meaning if granted only on paper, and if it is not properly sustained by abolishing in connection with political absolutism also social injustice and economic slavery. Without securing bread and well-being for all, without free co-operation on the basis of equality, spiritual freedom remains a sham and a farce. Expropriation and confiscation of the fortunes of "reigning houses," land magnates, and plutocrats are a better guarantee for liberty and justice than all the political programmes of the world combined.

In the meantime the Russian people have set a fine example to all other countries. Spring is in the international atmosphere. The ides of March have once more proved fateful, disastrous to tyranny, and in Berlin and Vienna the ground may also begin to give away under the feet of those who rule by the grace of God and machine guns.

The war had crushed the initiative of the revolutionary elements in all warring countries except in Russia. On the strength of this fact the provisional government will not dare to refuse a real full amnesty to the army of liberty loving men and women who suffered unspeakable agony in prisons and exile. This alone will be a great victory, an assurance that the revolution although defeated again and again will come back forever and ever as the final victorious avenger and liberator of enslaved humanity.

WHY YOU SHOULDN'T GO TO WAR—
REFUSE TO KILL OR BE KILLED

By BEN L. REITMAN, M.D.

WHAT will you do if war is declared in America?

You are against murder and bloodshed, you have no special grievance against the Germans, the Russians, Japanese, or anybody else. All you ask for is to get along peacefully, express yourself, make a living, and take care of your family. You don't want war and you didn't ask the President or any one else to declare war.

"Yes," you will say, "but what can I do if war is declared? What will happen to me if the President and authorities order me to fight and defend my country, and I refuse? What would happen to me and my family if the Germans or Japanese came over and invaded our country?"

Well, let us suppose for a moment that the Germans or any other nation did INVADE us. You don't think they would eat us, do you? They wouldn't make slaves of us, would they? "No," you say, "but they would set up their government and their customs." Well, suppose they did, would it be any worse than our American gov-

ernment? If you don't obey our government you will be punished and killed, won't you? Yes, just as quickly as by a foreign government. You know that our country has an army and navy and police with machine guns that would shoot us down just as quickly as any invader would if we tried to assert our manhood, demand the rights of labor and oppose the laws and desires of the Master Class.

Don't be fooled. All governments are alike, all over the world. They want willing, obedient citizens who will not do anything to oppose the authorities, no matter what the authorities do. And to the working class it makes no difference who is the president or king or ruler. The government is always the boss, and you have to do just what the boss says. As long as you love just one country you will have to fight for it, and as long as you vote for men to represent you, they have the right to compel you to go to war. Can't you understand that governments ALWAYS DID AND ALWAYS WILL mean war? There is only one way to avoid wars and that is to build a society without governments. Did you notice that the Socialist party just declared in favor of war? That is, they said, "We are opposed to war, but if the president commands us to fight, we will have to do it." And they are consistent. For if you believe in government, you must believe in war. If you have a government and if you think that you are better than a man born in another country, you will have to fight to prove it.

No matter how well prepared we are, no matter how many people we could kill belonging to another nation, and no matter how much territory we would gain, or how much business we could do with other countries, it wouldn't prove anything. Ferrer said, "That which we win by violence some one else with more violence will take from us." And this statement is absolutely true. You can't bring peace and happiness and well-being into a country by wars, and you never can prove or settle anything by violence. Five thousand years of history prove this.

You might admit all this, but you will ask: "What can I do if war is declared and I am ordered to fight?" Well, what would happen if you did obey the president and fought for your country? You would probably be

killed and lose what little you do have, and your family would suffer. Now, if you don't become a professional murderer (a soldier), and refuse to obey the president, nothing worse can happen to you, can it? Oh, but you will say, "I would have a chance to live." Well, those five million men who were killed in Europe, and those ten million who were injured, didn't have much of a chance, did they? And those who lived didn't get much joy out of life. It isn't a very happy feeling to realize that you have deliberately killed hundreds of inoffensive fellows just like yourself, and who never did you any harm, and who didn't want to fight any more than you do.

You may think that you could avoid killing anyone. Nearly everybody who puts on a uniform thinks that, but when once you put on a soldier's clothes and get into the crowd of trained murderers, you are lost and you will do just as you are ordered. No man is brave or strong or lucky enough to escape killing when once he has the uniform on. Now this is the truth, and the history of a hundred million men in arms proves it. Don't try to bluff yourself or anyone else. You must realize that if you join the army you will do just as you are told to do, and if you have any courage or humanity to assert, the time to do it is *before* you get into the uniform.

You may agree with all of this, but still you ask, "What can I do?" We don't believe in telling people what to do. You have a mind and a conscience and you believe in brotherhood and real democracy. If you think murder is wrong, *refuse to join the army* or any military body. Then if the government wants to kill you or put you in jail, you will have done your part, and have been faithful to your conscience and humanity, and the world will be the better for your courage and determination. No matter what the government or the other fellow does, let's you and I be faithful to mankind and refuse to go to war.

The newspapers and the master class are bluffing. They are trying to make the public think that the people want war, and that we have a grievance against the Germans, Mexicans, Japanese, and other nations. No one hates or fears us except those of the exploiting class who realize that we are on to their tricks and that we refuse to be exploited and murdered for their benefit. The for-

eign workingmen who are in the trenches of Europe are waiting for us to demonstrate our manhood, our love for peace and refuse to go to war, and when they see that we have not been fooled into going to war, and when they realize that we love humanity and peace enough NOT TO GO TO WAR FOR IT, then we will be an example and they will leave the trenches and the cannon and join hands in brotherhood and refuse to fight any more. Then we will all live in OUR country which will be a land without war and hatred, without wage-slavery, poverty and inequality.

* * *

This article is reprinted as a leaflet and can be ordered from MOTHER EARTH, 25 cents a Hundred; $2.00 a Thousand.

REITMAN AND ROCHESTER

BY HARRY WEINBERGER (*Of the New York Bar*)

Reitman walked right into court,
Turned around and walked right out again.

DR. BEN L. REITMAN was charged with disseminating birth control information in the Fine Arts Bldg., in the City of Rochester, on the 15th day of December, 1916, at a lecture advertised to be given by Emma Goldman on the drama. He was tried on the 28th day of February, 1917, in the Police Court, before Judge Willis K. Gillette and a jury. The case was unique in the annals of the Criminal Law because the defendant came into court stating that he was an anarchist; that he does not believe in government and that he does not believe in obeying any law which in his opinion impedes the progress and the betterment of the human race, and that one of the laws that he believes should be broken is the law which prevents the dissemination of birth control information. The court room was packed to the doors and the Rochester papers stated that no such crowd was ever seen before in the Police Court.

The night before the trial a tremendously enthusiastic meeting was held in Progressive Working People's Lyceum, where every seat was taken and the audience cheered and applauded every point that was made. The

speakers were Dr. Mary E. Dickinson of Rochester, Ida Rauh, Emma Goldman, Dr. Ben L. Reitman and myself. The Chairman was Anna Sloan, the best organizer of meetings in America.

I might state here, that Judge Gillette is a judge of learning, fairness and delightful courtesy, whose method and manner of dealing justice is one which, if followed, would raise the plane of Police Courts and give them a respect which so many of them now lack. The jury was examined as to whether or not they had any prejudice against the defendant on account of either Catholic, Protestant or Jewish religious beliefs. Also whether they had any prejudice against the defendant because he was an anarchist or because the defendant believed in breaking the law.

The prosecution was conducted by Assistant District Attorney, Herbert B. Thomas, and I represented Dr. Reitman. Two detectives, Kauffman and Boardman, testified that they had gone to the meeting and bought Margaret Sanger's book, "What Every Girl Should Know," and Dr. Robinson's book, "Family Limitation." That they arrested him for selling those books, and when they arrived at the Police Station, they found a pamphlet containing methods of birth control. Before the date of trial, the charge of selling Margaret Sanger's book and Dr. Robinson's book was dismissed, so that the trial was had only on the charge of distributing the pamphlet containing methods of birth control.

After a cross-examination of the detectives as to the facts and also their beliefs on the question of birth control, the defendant took the stand, admitted that he had distributed pamphlets in almost all large cities in the country; that he had been convicted in New York City and in Cleveland, doing sixty days in New York City and being sentenced to six months and $1,000 fine in Cleveland, which case was on appeal. That whenever he distributed pamphlets he did it openly, giving one to everybody in the audience who wanted it and knowing often that detectives were in the hall. That when he gives them out in Rochester he will flood the town and let the police know in advance. That he did not put one lonely pamphlet in Dr. Robinson's book and only in one of a hundred books. That he does not believe in this

law; that he will break the law whenever he desires and that he has broken it time and time again and will break it in the future, but that on the 15th day of December, 1916, he had not broken it in the City of Rochester. The case was then summed up to the jury by the Assistant District Attorney and myself.

The judge charged the jury and they were out long enough to smoke a cigarette, and came in with a verdict of "Not Guilty." The crowd which had remained awaiting the jury's verdict broke into round after round of applause and cheers.

A new spirit has been aroused in Emma Goldman's "own home town," Rochester.

THE SPIRIT OF REVOLT

By WALKER C. SMITH

THE I. W. W., in its constant conflict with the ruling powers, manifests a spirit of revolt fairly patent to the most casual observer, but the actual extent and strength of that audacious energy is known only to those quite closely connected with the individual members and their organized body. Nowhere has that spirit been shown more clearly than in the conduct of I. W. W. members in Everett prior to the *Verona* outrage of last November; during that terrible tragedy; and in subsequent events directly connected with the case.

For the ostensible purpose of gaining free speech, and yet with the underlying idea of launching an organization campaign in defiance of the union-crushing scheme of the Pacific Coast employers, members of the I. W. W., individually and in small groups, entered Everett despite repeated rebuffs, returning to the fray even when severe physical injuries had been sustained. There was no cessation of activity, although forty-one men were forced to run the gauntlet by the Beverly Park outlaws, and at the hands of these fiends received wounds requiring medical attention. A majority of the injured men answered the call for a meeting in Everett on Sunday, November fifth, and with hopes raised high by the large additions to their ranks they left Seattle on the steamers Verona and Calista to gain by sheer force of numbers the right to carry the message of industrial freedom to the slaves of the Lumber Trust.

The courage of the five men who were murdered, the fortitude of the scores of wounded workers, and the solidarity of the hundreds of men taken from the boats to be thrown into jail, are inspiring examples of the qualities that are vitally necessary to the revolutionary movement.

In Seattle, on the evening of the tragedy, the report was circulated that every known I. W. W. was to be arrested and the hall to be placed in the hands of the police. The answer to that report was a street meeting at which about $90 was collected for the defense of the arrested men, and the crowding of the I. W. W. hall to capacity from early morning until midnight for many days thereafter. Men who had previously been content to be classed as sympathizers flocked to the hall with their applications for membership, and this in spite of threats of extermination published in the capitalist press. There is small reason to doubt that this fearless attitude—this spirit of revolt—was the main thing that caused the Seattle authorities to adhere to a policy of "hands off."

Because the prisoners did not start a loud and violent protest immediately upon being jailed, as is usual when I. W. W. men are arrested, the debased daily papers stated under large headlines that the rebels had been subdued, but the silence itself was deeply significant, for it was occasioned by thoughtful consideration for the feelings of those suffering fellow workers who were lying badly wounded upon the hospital cots in the jail building. Just what degree of confidence the jail authorities placed in the idea that the prisoners were cowed was shown by the promptitude with which the calls for blankets, better food, tobacco, and other comforts were met.

Following a selective process seventy-four men, comprising the most active rebels and members whose past life would tend to prejudice a jury against them, were held, and upon their removal to Everett these men revolted against the rotten, poorly cooked and insufficient meals served to them. Their verbal demands met with no real response from the prison officials, so the prisoners resorted to a form of direct action known as "building a battleship." The deafening din continued for nearly a full day and when the authorities asked for a truce the tanks had been demolished and the jail interior damaged to the extent of $800. Better food was served at

once. But of late poor meals are again being served, the mush is largely chaff, disorders due to intestinal irritation are rife, and the discontent may call forth another demonstration at any moment.

As an additional proof of their revolutionary attitude the men refused to accept sorely needed clothing from their friends or from the defense committee, and are demanding these necessary things at the expense of the county responsible for their detention. At this writing some of the prisoners are virtually in rags and unless the authorities act, and act speedily, there is a likelihood of another miniature revolution.

A further instance of the spirit of revolt was given when the prisoners made their pleas to the charge of first degree murder, for the clear and distinctly challenging reply of "Not Guilty" that came in turn from each prisoner betrayed an attitude of cynical contempt for the solemn mummeries of the whole legal game. Non-conformity, to-day, is the greatest crime of all in the eyes of the law, and even this slight evidence of recusancy caused a feeling of apprehension in the capitalistic institution.

From some quarters, as a reason for withholding support, there comes the charge that the I. W. W. always deliberately invites trouble from the employer and the State. Would that the charge were true of the entire labor and radical movement! So long as we fight on the defensive we are foredoomed to defeat, for even an apparent victory means that we have dearly bought the right to stand still while the world moves on apace. Defense of the prevailing standard of living; reform of the present regime; support of existing institutions; these serve but to gild our galling chains: our only hope for present progress and future victory lies in challenging capitalism at its base; in hurling defiance at all its oppressive, censoring and slavish institutions; in carrying the class war into the camp of the enemy; and in upholding the ideal of a new and a free society.

The seventy-four imprisoned rebels ask of you only what they themselves have been willing to give—social revolt, class revolt, individual revolt,—for

"The strength of the Pack is the Wolf;
The strength of the Wolf is the Pack."

The address of the Everett Prisoners' Defense Committee is Box 1878, Seattle, Wash.

THE DOOM OF THE DOMINANT

By W. S. VAN VALKENBURGH

UP-TO-THE-MINUTE-anthropologists tell us that the day of white man supremacy is drawing to a close.

This is something to remind us of the words recently dropped by Dr. Dernburg in an address on England's betrayal of the white race.

It all has to do with the war, as may easily be imagined.

We are told that the historic mission of the white race is to dominate the colored peoples.

Aside from the calcium rays thus turned into the international hypocrisy about "humanity" from both sides of the fence, this statement also demonstrates how small the great can come to be.

Prejudice is a singular and characteristically outstanding trait of the white people. No matter how far a white man has seemingly progressed along the intellectual path, few indeed, appear to have out-distanced this age-old fetish, and even these few—just appear.

The idea is so comparatively recent that the only saving grace of the long skulled Caucasian lies in the hasty elevation of the round skulled Slav to the throne of the mighty, that one should be pardoned for suspecting the rising good-will of the Nordic peoples toward the hordes from the east to be but the compensating result of the widespread Russian propaganda now being so popularly accepted in its subtle, sugar-coated form.

Let us suppose that the doom of the white man is sealed. What then! Is there aught to choose between the bloody dominion of the tyrant-saviours as against the rising man from the yellow race? Can there be anything more frightful to contemplate in the possible brutality of the latter than in the unremittent despotism of the former of which we know so well? Or is it that insatiable prejudice; that "holier than thou" attitude of the whites toward the people of darker hue that will act as the urge to assist in aiding the unspeakable Slav to a high place in the councils of men?

Against the Slav as such there is nothing more than against the Nordics, except possibly, the degree of viciousness he can attain. The colored man is best able to

judge on this question and so he holds that any rule, if rule there must be, is better than white man's rule.

Surely, there is no species of animal on this planet more cowardly than that known as the white man. Never in all history have they met, nor dared to meet a primitive people on terms approaching equality. Every step toward so called civilization by the white man is written red in the blood of his darker victim.

Civilization! If the events of the past two and a half years is indicative of civilization's effect upon its adherents, the sooner it perishes, the better. A people who prefer to slaughter one another rather than to take counsel with one another are not deserving of a better fate.

What have we to fear from the yellow man? If he has not progressed along lines of scientific efficiency he has at least kept his hands free from human blood for generations, except when trouble was brought to his door. With a little coaching in Western methods of progress he will easily make a good showing. Of this we need have no fear.

Of course, anthropology is a very convenient cloak under which to hide one's bigotry. Frederick the Great had no use for the church except for the people. They, not he, needed it. Pulpit bunk confuses the people because they do not understand. Scientific thunder startles them for the same reason.

Nearly three years of the most frightful war in all history has taught the people absolutely nothing. It has but more deeply ingrained their circumscription until to-day; nationalism is more keen than at any previous time.

Given clear nationalistic lines, combined with industrial competition and all this twaddle of peace is futile. Fire does not quench with kerosene. One has not far to look for proof of the ramifications of nationalism. The United States surpasses all comers. Made sure if there is any way of doing it, this country will enter the war on the Allies side.

If such a situation should come to pass, the significance of the literature concerning the necessity of aiding the Slav to rise up and rule will become apparent. All in all there is not so much to be regretted. The sooner the fair skinned race decimate themselves the sooner the people of darker hue can get a breath of freedom. Inci-

dentally the European is showing these downtrodden people military tactics which will some day set them free.

The position of the anarchist in this, and all other countries should be one of absolute indifference as to which side wins the war.

As to the newly created phantom in the person of the coming Chinese, we should bear in mind that whenever and wherever a colored man has been given a chance on equal ground with a white man he has always given a good account of himself and more often outclassed his paler brother than he has been outclassed by him.

The anarchist who is true to himself will never take sides between warring nations nor will he be hoodwinked by such superstitions as one race being better than another. It is all a question of skin and opportunity.

DOMELA NIEUWENHUIS

IN THESE days of national prejudice and paltry patriotism of small souls it does the eyes good to look at those men and women who have remained upright and true in this turmoil of blind hatred and greed.

One amongst them is our beloved Dutch comrade Domela Nieuwenhuis, whose seventieth birthday was celebrated in Holland last year by radicals, free-thinkers, anarchists, and especially by the workers, for whose cause and emancipation he has fought and sacrificed everything.

Domela Nieuwenhuis comes from the well to do classes. He is one of those rare idealists who renounce the privileges and advantages of their class, comfortable existence, material success, and give themselves up heart and soul to the ideals and principles which will lead to the liberation of mankind.

For some years Nieuwenhuis was a minister. That was in the seventies of the last century. He soon found that the church stands for ignorance, riches, and worldly power and broke off all connections with it, creating by this action a great stir and excitement all over Holland. From that time on he became in that country the leader of radical thought and propaganda. In his paper "Recht foor Allen" (Justice for All) he propagated socialism, came in conflict with the courts, and was sentenced to one year imprisonment. He spent only six months be-

hind the bars, his popularity being so great, that protest demonstrations were held throughout the land, and the government thought it best to release him. "Law and order" considered him the most dangerous man in Holland. But the workers loved him for the sincerity of his convictions and the nobility of his character, manifesting itself in his actions as well as in the noble lines of his tall form which is that of a visionary.

As a socialist candidate he was elected to parliament. During this period the leaders of German social democracy, Bebel, old Liebknecht and others made much of him. Nieuwenhuis was hailed as one of the great leaders of international socialism. He visited Berlin and was promptly told by the police to leave immediately after a stay of only a few days.

Like Proudhon, Nieuwenhuis found himself disillusioned as a member of parliament. In the midst of empty party and faction quarrels, intrigue and petty interests there was no sound spot from which to accomplish something really worth while for the people. He declined to be a candidate again and developed towards anarchism and syndicalism, impressing the workers in his writings and lectures with the truth that it was in vain to hope anything for their emancipaton from the political institutions of capitalisic government. Then the leaders of German social democracy did not like him any more and tried to discredit him wherever possible.

Nieuwenhuis is the author of many books, pamphlets and essays of which only a few have been translated into English (The Pyramid of Tyranny for instance). Especially valuable are his writings on libertarian education. He has since for years conducted an active anti-military propaganda in his paper the "Vrieje Socialist" (Free Socialist) and at congresses and meetings. He is not one of those old venerable comrades who put their principles of internationalism into the pocket just at the very moment when it was most necessary to explain them to the people who were lured into war by their dynastic or plutocratic governments.

And now we have to tell our readers and friends that comrade Domela Nieuwenhuis is in dire need of our help and solidarity. He has lost a considerable private fortune in his propaganda work. He has come to the rescue of

many a comrade who was in misery and is now himself stricken with poverty, made more severe and painful by the conditions created by the war.

Dutch comrades in this country wrote to MOTHER EARTH about it. They collected some money among themselves, and we feel it now our duty to make an appeal to the comrades in the United States for financial assistance in order to help our veteran comrade, Nieuwenhuis, to overcome the worst difficulties and also for the reason that total misery may not prevent him from continuing his good work.

Send contributions to MOTHER EARTH, 20 E. 125th St., New York.

NECESSITY OF BIRTH CONTROL PROPAGANDA

BY LUIGI A. D'JOINVILLE

AT THE present time there is a question of paramount interest confronting the people of the nation and especially the state of Colorado, in the pending measures relating to the suppression of educational matter regarding birth control in the state of Colorado. This question is being avoided by the subsidized press of this state and the general public is kept in ignorance of the infamous nature of the conspiracy contained in the suppression of birth control agitation and are lulled to sleep by the absence of any exposition of the real CAUSES that underlie the intended suppression of this modern education and the masses do not realize what interests are financing the activity and using their political tools to invoke LAW POWERS against this work of modern intellectual advancement of the common people.

Every effort which has had its energies directed toward the education of the exploited and producing members of society, has always been opposed as un-Christian and indecent and has been met with efforts of suppression.

The actual facts are that the educated class and the exploiters of labor have always practiced birth control and by so doing, they have limited the children of their families so that the offspring of two pair of royal or financial kings, can bequeath their accumulations to one pair of descendants and by the adding of two great powers into one, they have increased their power and

by teaching the principles of "be fruitful and multiply" to the weaker or producing slave class, they have weakened the individual and as the whole class is no stronger than its weakest member, the power of the masters of destiny are increased doubly. While it may be necessary to replenish the earth's population, if we desire to perpetuate our species and while it is a social matter of interest for us to perpetuate and improve our species for the best interests of our posterity, this work is a social duty and not an individual or class duty and the expense of rearing and providing opportunities for decent living for the unborn generations, is a social duty which is realized by the leaders in the advocacy of working-class birth control, within the limits of the parental ability to properly educate their offspring and give them a guarantee of the ability to reap a life of decent comfort and happiness.

The opponents of birth control are either of the unthinking class or are of the class who reap without sowing and profit by the misfortunes of those who are obliged to compete in an oversupplied labor market for a purchaser of their services and who are compelled to submit to all manner of extortionate exploitation on account of this oversupply of workers who exceed the needs of the employers. As long as the poverty stricken home of the most ignorant of the workers is encumbered with a mass of children who are half fed, half clothed and only one-tenth educated, those children are certain to grow up to be easy victims of the single child who is the next generation's representative of the master's double family. This single child of a luxurious home will be trained in the best colleges of the land and will be equipped for the battle of life with the world's one great weapon, a cultivated brain.

There is a growing tendency of the common people to assert themselves and seek emancipation from the enslaving chains of ignorance, prejudice and superstition and this great improvement can be better advanced by refraining from making a slave incubator of every working woman and shifting the duty of reproducing our species onto those who are in a position to properly feed and educate the coming generation so that they will not be a mass of animals who are ready to devour their brothers and aging fathers in a mad scramble to do more

work than the "old man" can do, thereby, taking his means of an existence and adding to the general misery of the mass of victims of exploitive greed.

In the mad scramble for gain, the parasites of society have committed the unconstitutional crime of convicting the leaders of this educational work, under the pretext of safeguarding the morals of the common people.

These hypocritical mountebanks can throw a bunch of spasms over the protection of the morals of the poor unfortunate common people when the so-called moral issue is tending toward the material advancement of the producing class of society but they remain in a sphinx-like dency to give these poor dearly beloved common people enough of the produce of their own labor to enable them to exist in a civilized manner.

Birth control among the poor is an absolute economic necessity and is the only real means of emptying our insane asylums and prisons of the victims of the unscientific and criminal teachings that have resulted in the prolific production of defenseless humans who cannot find a master to give them an opportunity to do the labor necessary to exist.

This overproduction of the working class children has been the cause of the female sex being ground under the heel of the competition of the stronger men and has forced her to use her sex as a producer of the necessities of life which she cannot gain from the unaided efforts of her physical labors.

Those who oppose birth control must acknowledge that they approve of the present condition of oversupply of the workers which forces the women into prostitution to the employer for presents of clothing and an occasional square meal and eventually drives them to an open life of ill-fame, where they find another condition of oversupply confronting them, and in despair, they turn to drink and drugs to drown and obliterate the anguish of the shattered dreams of youth.

The only real cure for crime, insanity, drunkenness, drugs and prostitution, that has ever been advocated, that is practical under this system of private exploitation of labor, is BIRTH CONTROL among the poor and it is opposed by the self-styled protectors and "friends" of the poor victims of greed.

MAN AND MUSIC

By Ernest Bloch

(Translated by Waldo Frank and reprinted from The Seven Arts)

THUS far the war does not seem to have had any great effect on music and musicians. I am not speaking from the practical standpoint, nor do I refer to the musicians who are at the front or to those who, from a safe distance in the rear, discuss with such violence the need of boycotting the music of the enemy. I am not thinking of the occasional music the war has called forth:—music in sentimental colored covers, military marches, songs for "charity bazaars," the inevitable current merchandise elaborated by smug gentlemen in the seclusion of their sitting-rooms. I do not believe in this "music from afar." And I am convinced that if anything permanent remains of all this, it will be some obscure plaint, some racy soldier-song sprung from the suffering or the ecstacy of action.

At the beginning of the war, when it was the common belief that the struggle would be short, a fond hope prevailed that art and music would rise from it refreshed. But as the conflict drags on, and the end recedes, speculation about art has dropped away. All forces strain toward a single goal for which everything is sacrificed, and the social organism, at bay, has rallied all its energies for the narrow struggle of existence. During this vast and tragic upheaval in which almost the entire world is caught and which cannot fail to transform the entire aspect of things, what has music become? Has it also passed through the tempest, has it grown to be the voice of the people in their new sufferings and hopes? Can we find in it the impress of what is actually taking place? It seems not. Before all this overwhelming trouble, music remains indifferent. This, the most direct of all the arts, the art that is best qualified to express life and human passions in their entirety, seems to have remained alien to the great drama.

There is something tragic in the degree to which music has gradually divorced itself from life and become an ego-centric and an artificial thing. Already before the war, it had wandered from the source where all art must find its strength and its continual rebirth; it was no

longer the expression of our soul and of our mind, of our epoch with its struggles, its agonies and its aspirations. It lacked emotive life; it lacked humanity. In all its branches—creation, interpretation, modes of instruction and critique—it had become a cold and calculated thing, lifeless and unspirited. Music was no longer the emanation of a race and a people, a spontaneous birth out of life. It was a music of musicians. . . .

This, one vaguely apprehended, was the situation before the war. And this has scarcely changed. The public loves the same type of sterile work; the exploiters continue to provide it. And "serious" composers persist in their obsession with technique and procedure. They discuss and argue. They laboriously create their arbitrary and brain-begotten works, while the emotional element—the soul of art—is lost in the passion for mechanical perfection. Everywhere, virtuosity of means; everywhere, intellectualism exalted as the standard. This is the plague of our times, and the reason of its inevitable dearth.

But this is not the first time that such perverse conditions have obtained in the history of art. Virtuosity of means, exalted as the end-and-all of art, the substitution of automatism for life are nothing new in music. There were the early excesses of the contrapuntalists in the first days of vocal polyphony. Later, "bel canto" was reduced to a vice, and more recently still instrumental virtuosity was carried to excess, just as to-day we have harmonic, contrapuntal, and orchestral acrobatics. But wherever this parisitism has prevailed, it has done so to the detriment of music. And it has been encouraged when the inventive and creative force was low: when the art's true nourishment was meager. At such times, the artist, creative and interpretive, is driven to a substitute for real emotion and real life. The artifice of form is a last resource with which he holds the languishing attention of a weary public.

II.

Only that art can live which is an active manifestation of the life of the people. It must be a necessary, an essential portion of that life, and not a luxury. It must have its roots deep within the soil that brings it forth. Needless to say, it cannot be the direct output of crowds;

but, however indirectly, they must have contributed to its substance. A work of art is the soul of a race speaking through the voice of the prophet in whom it has become incarnate. Art is the outlet of the mystical, emotional needs of the human spirit; it is created rather by instinct than by intelligence; rather by intuition than by will. Primitive and elemental races have had marvelous arts; and there have been periods of superior civilization, sterile in this form of expression: particularly those in which the practical and intellectual elements have been dominant. Indeed, it would seem as if certain social states like certain individual conditions give forth an atmosphere that is hostile to art and exclude it. And it is a proper question whether a society, primarily utilitarian like our own, is of a sort to foster art. For art is a completely disinterested function; it is free of all practical compromise and deaf to the law of supply and demand.

Still, the nutritive elements of art are not wanting among us. Throughout its many avatars, humanity remains the same; the conflicts that spring from human passion change only in outer semblance, and scarcely in that! The struggle of man with nature and the struggle of man with man are as tragic as ever. There is little distinction between the ancient war of primordial tribes and the modern war of the trenches. Despite the development of machinery and of the technique of living, no gulf separates the toiling of millions in the choking furnaces of Pittsburgh from the passionate and painful struggle of the first men at the dawn of history for food and shelter. The picture is one; its light alone is different. It is the eternal wrestling of man with matter.

There was a time, however, when men drew inspiration from their daily life and their daily conflicts. Everything had its deep aspect and poetry. But to-day the artist turns away and avoids what ought to command him. Where he should plunge into life, feel himself impregnate with it, draw forth its essence magnified and ennobled, he prefers to devote his powers to the inventing of an artificial work.

This schism between life and art is a dangerous one indeed. It may well make of art what it has already made of religion: a dogmatic and dessicated form, remote from nature, morbid, lifeless, a fairy-tale that has lost

all its meaning. Why has this break between life and art occurred?

It is a vast and complex problem; for the factors linking an art to a culture are numerous and subtle, especially in music. Moreover, the experience of history is not always commandingly helpful. An equation that was once true may to-day be false, since the terms have altered with the evolving facts. Still, among the impulses that have driven art into its present perverted state there are two which appear to me to be essential: the industrial development which art has undergone and the acute intellectualism of our times. These two elements have enslaved the artist; they have taken from him, little by little, and in many subtle ways, his freshness of sensation, his complete sincerity and his freedom.

Art is becoming an industry. It is in the hands of exploiters of all stamps, men who wring great profits from it, who presume to "direct" it and to regulate its "market," which, like all markets, is subject to the law of supply and demand. Unhappy is the fate of the independent and original artist, if he is not rich and lacks a second nature, that of the merchant! Either he is crushed, annihilated by the vast and terrible machine of art; or, if he prefers not to starve to death, he is forced to conform to the laws and the conditions of these art-traffickers! Let him rush to a place under their yoke, if he wants to eat!

This is one of the shames of our social system: of all art, it favors most the meretricious and the degraded. It encourages the production of those sweetened, cloying works, of all those lies that to-day poison the public; it supports those "arrangements"—derangements rather—that mutilate our masterpieces for the sake of profit. It produces that surfeit of facile mediocrity whose false contagion ruins the taste of the masses. And, on the other hand, it pushes aside the true artist whose sincerity is useless, since it lacks a market-value.

This commercialism is universal in the world of art. What does one usually learn from the concert-programs? Does one find there a love of art, or a fad for artists? Is there any end to the concessions that are made from commercial motives? Always and again, the law of supply and demand. Conductors and virtuosi repeat *ad*

nauseam the drummed-out, antiquated works that flatter their patrons. Our concerts have become dead museums; and what they have to offer has no real relation with the life about us. Moreover, the dissatisfaction is widespread; great is the hunger for release. But it is vague and undirected. Inertia has its way.

(To be concluded in next issue)

ROBERT REITZEL

THERE lived in Detroit, Michigan, some twenty-five years ago a German poet and writer by the name of Robert Reitzel. He published a weekly—*Der Arme Teufel.* If somebody would translate this by simply rendering it literally into The poor Devil, he would not convey the real meaning. In the German expression and as Reitzel wanted to have it understood there was no sentimental complaint about bad luck connected with it. Der Arme Teufel Reitzel's was a minstrel, a bard, and a proud light-footed rebel besides, who cared not a fig for wealth or success.

That he, Robert Reitzel, should be made the subject for a thesis, a dissertation by an American student of philosophy for the purpose of acquiring the degree of Ph.D., he never would have dreamed off.

But it really has happened. Before our eyes lies a nicely printed and shaped booklet of seventy-four pages on the cover of which we read the title:

Robert Reitzel—A Thesis—

Presented to the faculty of the Graduate School, in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

The author's name is Adolf Eduard Zucker. His study of Reitzel, of his poetry, writings and *Weltanschauung* deserves full praise. He understands and loves Reitzel and displays good judgment in regard to the literary value of his work.

We wonder what the dignitaries of the University of Pennsylvania, who had to pass judgment on the merits of the dissertation, felt when they found themselves confronted with such an awful atheist who, moreover, wrote in his paper that he delighted in calling himself anarchist, especially in times when it was dangerous to be known as an anarchist.

We cannot refrain from reprinting a quotation from Reitzel's works, which Zucker translated and placed in front of his booklet. The reader may, after reading it, gain a better idea as to what sort of writer and personality Reitzel was:

All my life I have spoken and written German, drunk, loved and dreamed in German fashion; yes, I've even asked them to notify God, that in case there is such a thing as immortality I should prefer the hell of the old Vandals and Saxons who never bowed their necks in baptism to the heaven of the Christians—and still honorable politicians, rich shop-keepers, philistines with no ideals whatsoever and other noble folk whose knowledge of German extends no further than the catechism, the multiplication table, and the *Wacht am Rhein* come to tell me that I am no true German!

For those of our readers who understand German it may be mentioned that the collected writings of Robert Reitzel have been published some years ago. They are contained in three large volumes, the price of which is (paper covered or leather bound) $6.00 and $10.00. They can be had from Dr. Tobias Sigel, Breitmeyer Bldg., Detroit, Michigan.

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BOOKS OF SEX KNOWLEDGE, HYGIENE AND ENLIGHTENMENT

THE SEXUAL CRISIS, by Grete Meisel-Hess, translated from the German by Eden and Cedar Paul (Price $3.00).

This book makes excellent reading for men and women who want to become acquainted with the modern perceptions of love and marriage relations, with trial marriage, concubinage, free love in their material, social as well as in their psychological aspects.

The author's view is that the present day sex relations as sanctioned by law and approved by Mrs. Grundy, are not at all neither economically nor psychologically sufficient or adequate to the needs of both sexes under present conditions. These conditions destroy for thousands and thousands of women the old fireside legend and the old marriage romance. Celibacy is forced upon them. For these reasons society will have to venture a step forward and approve of sex relations, the very mention of which now excites the indignation of our moralists and urges lawgivers to make themselves ridiculous by introducing

the most foolish impossible measures and regulations for the protection of dear old mouldy morality deceased long ago. The writer of the book goes to work very thoroughly with a full equipment of great learning and erudition.

Nobody will read the book without enriching his mind and giving his judgment a more solid and broader foundation.

* * *

WOMEN: HER SEX and LOVE LIFE—By William J. Robinson, M.D. (Price, $3.00).

Lack of sex knowledge is one of the curses of our time. In the face of the immense social importance of such knowledge and also in utter disregard of the fact that ignorance and superstition in matters of sex make the life of a great number of women, men, and children unhappy and miserable, many, too many, still insist that such knowledge is unclean, immoral, and that it must be tabooed and suppressed by all means.

Dr. Robinson's book challenges this cruel idiosyncrasy very successfully with an abundance of facts, information, and experience.

In the many instructive chapters of the volume the author spreads much valuable practical enlightenment about the complex nature of sex problems, sex disturbances, diseases and their hygienic treatment. It is not a mere professional book and considering the dense ignorance mentioned before one should think that its contents would impress many women and also many men with the force of a revelation of a long sought and longed for hidden truth.

* * *

A smaller volume by the same author and also on the same subject is SEX KNOWLEDGE for WOMEN and GIRLS.

People who do not want to pay $3.00 or are not able to do so may buy this book for $1.00 and derive from it the same quality if not the same quantity of enlightenment on the problems and matters of sex.

All the three books are published by the Critic and Guide Company, 12 Mt. Morris Park, West, New York.

BIRTH CONTROL PERSECUTION IN CLEVELAND

ON DECEMBER 12th Dr. Ben L. Reitman was arrested at a public meeting, in Cleveland, Ohio, for directing the distribution of Birth Control circulars giving methods. On January 17th the case went to the jury. After they were out six hours they notified the judge that they could not agree. He sent them back to a small, stuffy room, and told them to remain there until they agreed. After thirteen hours they brought in a verdict of guilty. Judge Dan Cull, an active member of the Knights of Columbus, after a severe denunciation of sex-hygiene, birth control and agitators, gave Dr. Reitman the extreme penalty of the law, six months in prison, $1,000 fine and costs. This may mean that he will have to spend over five years in jail. He is out on bail pending an appeal. If you are interested in the great, broad Birth Control movement, and want to help, send your protest and contribution to Emma Goldman, 20 East 125th Street, New York City.

International Spirit In New York

The Political Prisoners Ball of all Nations takes place Saturday evening, April 7, at Harlem River Casino, 127th St. and Second Ave. The proceeds go to the defense of the frame-up victims in San Francisco.

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BY DYER D. LUM

THE sacred ballot—idol woman craves—
We laugh to scorn. Whene'er we crowd the mart
Where labor sells its strength, unto what heart
Doth suffrage bring relief? When hunger raves
Hath he who votes more food than he who slaves?
Or they who with their household's treasure part
To purchase bread, doth suffrage give a chart
To better times, or sod their pauper graves?
Ye fools! who dream that statecraft can do aught
But limit freedom to the beaten track,
Where economic slaves their daily task
Perform, and when ye rise relief to ask
Do find your ballots have for others wrought
And clothed with power to drive you trembling back.

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